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THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."
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FIFTY-FOURTH SEMI-ANNUAL CONFERENCE.

[CONTINUED FROM PAGE 678.]

ON Sunday, April 5th, at 10 a.m., the Conference re-opened with the choir singing:

See how the morning sun
Pursues his shining way.

Prayer being offered by Apostle Erastus Snow, the choir sang:

"Come, follow me," the Savior said;
Then let us in His footsteps tread.

APOSTLE FRANKLIN D. RICHARDS

Quoted from the book of Doctrine and Covenants, beginning at verse 35, on page 250, and ending at verse 33, showing the mind of the Lord regarding the responsibility of parents in instructing their children, the keeping of the Sabbath, and the law in relation to idlers in Zion. He also read from the same book, section 29, from verse 46 to 48, inclusive, concerning the unconditional redemption of little children who die before reaching the years of accountability, and their sinlessness and freedom from the temptation of Satan until they arrive at that condition. He then proceeded with his discourse which was substantially as follows: Referring to our little children who are becoming a mighty host, I will make a few remarks. In early days our increase was largely made up by our immigration from distant parts of the world. That sort of addition has somewhat decreased of late years, and it now depends to a greater extent upon the children who are multiplied to the people of God. We should benefit by our experiences. There is a feeling in the world to treat children with indifference, but this is decreasing among the Saints. Our Savior said,

when it was evinced that some considered children of lesser importance than grown people: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Those who have attended our Sabbath schools and heard the little ones recite, have rejoiced to witness the early germinations of intelligence exhibited by them. The same can be said in relation to the juvenile exercises at the meetings of the primary associations. Jesus said, "their angels do always behold the face of my Father who is in heaven." They are unblemished by sin. When Christ visited the Nephites on this continent, as recorded in the Book of Mormon, he caused the power of God to be made manifest through the children, and they spoke wonderful words of wisdom. Our children will, many of them, yet be prophets, seers and revelators, and judges in Israel. As has been said, children are not susceptible to temptation by Satan, until they reach the years of accountability. We cannot begin to instruct them at too early a stage of their lives, and they should be duly prepared by instruction to receive intelligently the ordinances of baptism by immersion and the laying on of the hands by the Elders for the reception of the Holy Ghost. They should be taught to venerate the principles of the Gospel in early childhood, so that when the time of responsibility is reached they may take hold of them heartily. It should be a leading effort to preserve people in purity throughout their lives, and this can be the more closely reached by laying a proper foundation in the early portion of human existence. It is recorded that little children who depart this life before reaching the years of accountability are taken into the presence of God, and that they will inherit a celestial glory. The Prophet Joseph even taught that some of them are so precious and holy that the Father takes them hence rather than allow them to remain to come under the many adverse conditions to be met with in this life. In view of these truths, is it not extraordinary that parents will turn over their children to people who are opposed to the principles of salvation, to be taught in such a way as to wear them from the path of eternal life? Those teachers find that members of the Church who are matured in the truth cannot be turned away from it, and they admit that their only hope lies in winning the children to their views.

In relation to the initiatory ordinances of the Gospel, the Elders go abroad and preach, people believe and are baptized for the remission of sins, and have hands laid upon them that they may secure the Holy Ghost, and through those ordinances the power of God is made manifest. There is one ordinance, however, that has been generally neglected. The Lord had commanded that when a house, town, county or other place is visited by the Elders, and they are received, their peace should be pronounced; and if they are rejected, they should go privately, wash their feet and witness to their Father in Heaven that they have delivered their message and borne testimony concerning the Gospel. It is not necessary that the Elders should enter into contention with people opposed to them; neither should they expose themselves to destruction at the hands of the wicked, but do as the Lord has commanded in these things; not openly, however, for such a course would doubtless excite bitterness and hate to be increased toward them among the ungodly.

The speaker made some clear and instructive remarks in relation to finding

work for the unemployed and the carrying of the Gospel to the nations of the earth. He showed clearly how those who were too aged or otherwise disabled from going out into the world and preaching, could render themselves specially useful in one important department—looking after the interests of the immigrants who come here, by helping them to establish themselves in accordance with the customs and conditions of the country.

Read a portion of the 39th chapter of Isaiah, and continuing said: This work which God predicted by the mouth of the Prophet Isaiah, the bringing forth of the Book of Mormon and its being presented to a learned and unlearned man, and the causing of the wisdom of the wise men to come to naught, have all been remarkably fulfilled before our eyes, and this is not less the case respecting the confusion of those who should fight against Mount Zion. As that which has been predicted and has been fulfilled in the past are facts well known to us, we can believe that that which is predicted but not yet fulfilled also assuredly will be. The work was commenced in obscurity, and was born according to the will of God, with no special demonstration which should attract the attention of the world. Our own commencement as human beings on the earth was of a similar type; yet a puny, helpless infant may become a God in the eternities of our Father. The commencement of the Church was obscure and insignificant, and it required faith in those who were its early members to believe that it would ever attain that position and strength which were predicted for it. The Prophet Joseph, however, and his associates, saw by vision that which we now behold and participate in, and much more which we, if we behold it at all, must see by the Spirit. Scarcely a step or a circumstance has taken place in the Church that was not known to and spoken of by Joseph Smith. Yet men doubt his divine calling as a Prophet, and hold up his name to scorn and ridicule; still it is not too much to say that, before many years have passed away, he will be recognized as one of the mightiest Prophets that ever trod the footstool of God. His life and character have not been understood in the past, but they will be more fully in the future. In the very beginning he told of the hatred with which the Church would be met. He told of events that should occur as clearly as if he were reading the account of events which had already taken place. As the influence and extent of the work increased, opposition increased proportionately. The hatred of a township became that of a county, and then of a State, and then of neighboring States, the work having all the time to contend against as much as it could well bear up under. The protection and watchcare of our God have nevertheless been wonderfully made manifest in our behalf. If the power of Satan had not been restrained in the beginning, it would have been easy to wipe out the work in blood. This could have been done when the soil of Illinois drank the blood of our Prophet and Patriarch and present President. But the Lord restrained the adversary, never allowing more to come upon us than we were able to bear. And then as the keys of the Priesthood and the power of God were made more manifest, the exertions and power of the wicked increased. It has seemed that our power has kept pace with the other, and in this we can see the wisdom of our Father. It is necessary that we be tested by the rude ordeals of persecution

to which we have been, still are, and will be subjected, in order to develop our strength.

Men say if we will only lay aside our polygamy, will correct our internal relations, the opposition will be deprived of their war cry and persecution will cease. This is an vain thought, indulged only by those who judge of this work by their own human knowledge. The effects of this work, and that which it is to accomplish, cannot be measured by any standard known to man. Since the disappearance of the Priesthood from the earth after the death of the Savior, there has been no such power in the earth. It is known to us that opposition was proportionately stronger before than it has been since the introduction of plural marriage. So we, who are familiar with these matters, know that the giving up of our marriage system would not have the effect that our friends would bespeak for it. To-day we are confronted by the fact that the United States have pitted themselves in their governmental capacity against us, exactly as we have been taught to expect. Shall we now falter or give way, become weak in the knees or tremble in the heart when we see this attitude so clearly defined? God forbid. The whole world may know that years ago these things which we now behold were expected to be met, contended with and overcome. But is this to be the end? Certainly not; as the Church shall increase, so will opposition increase, until leaping beyond the bounds of our own nation all the empires of the earth shall array themselves against the work of God, as the township, the county, the State have done, and the United States are now doing. Then will the puny infant born on the 6th of April, 1830, rise in its sublimity, a stalwart man. People wonder at our hardihood and temerity in daring to remain firm against such circumstances, and it is only a few days since we read in the newspapers that a friend appealed to us to have a revelation doing away with polygamy, else war would ensue. This is no new threat to us, however; the burden of the Lord has been upon us, and we have rested secure in the promise that the work of God surely shall triumph, no matter what the result to us as individuals may be. The work of God has thus proven itself indeed a marvelous work and a wonder, and to-day human wisdom is as much at fault respecting it as it ever was. We can see, if we enjoy the Spirit of God, the wonderful way in which God has provided for His people and shaped their destinies. Our mountain home, our training in the past, give us the clearest evidence of this. No other land could be so well adapted for us as this, and on the other hand, no other people are so well fitted to hold and develop the land as we. Our people have been brought to these valleys, and hold them now by every right. Shall we be uprooted, or shall we be prevented in our growth or increase? They may tell us the answer depends whether we will give up our peculiar features of religion and conform to their ideas. On the other hand, the speaker declared that it does not depend upon this, but does depend entirely upon the Latter-day Saints themselves, whether they will continue to occupy these lands and maintain their position here. Looking at it naturally, it would seem a bold and audacious thing to say that we can stand against such odds of combined opposition. And it is perhaps true that if God would allow the whole world to launch its thunderbolts against us, and unite for our destruction, that

could scarcely be any question as to the result. But this is the work of the great God, and He controls all the doings and the results of the children of men. He will not forget His promises, and upon these we must rely. We must, on our part, live so that we can enjoy the fulfillment of them. If we do this, there is no power which can retard the progress and final triumph of our cause from this time forward until the final consummation is achieved. If the Saints will cleanse themselves and live free from sin, there is no doubt as to the result of this work. No power can uproot us, and from this time we will go on improving and enlarging until there is no limit to that which we should obtain. We poor, weak mortals, should render the deepest gratitude to God for the privilege of being connected with this work, and having part in these promises. But those who reign with Christ must suffer with Him. Whether we will be permitted to live and triumph with the work of God depends upon us, and it should be our constant prayer that our fidelity may never falter. We may wade through sorrow, we may have to endure imprisonment and bonds, or meet death as our predecessors have been compelled to do. Each one will have to be tried to the uttermost before he can enter his exaltation. We have all promises made to us, and precious blessings have been confirmed upon our heads by the Priesthood. Let us make ourselves worthy of them. Since the day that the first Temple was completed, and Joseph sealed the keys of the Priesthood upon his brethren, the work has gone on in majesty and power, but stirring up the very depths of hell to do all in its power to obliterate the work. God permits the opposite party to exert themselves, and if the contest be sharp and bitter, it will be over so much the sooner. God will remember Zion, whose name is written on the palms of His hands. He sees the willingness of His people, their devotion is not unknown to Him. Who shall enter the Temples which we are erecting to our Lord? A time is here when a higher standard of purity is required from those who enter holy places. The adulterers, whoremongers, blasphemers, dishonest men, have need to tremble, for the blessings of God will be withdrawn from them, for the day is to come when the sinner in Zion will tremble, and fear will come upon the hypocrite. The sin of the unworthy among the people will be found upon the skirts of the Bishops and the Presidents of Stakes, who do not clear iniquity out of their Wards or Stakes, or who recommend them to the privilege of the Temple. A higher law has been given regarding adultery, that those who have had their endowments, and then commit themselves in this manner, cannot be re-baptized into the Church. Let this be known in all the congregations of the Saints, that those who may feel tempted may consider that if they fall they do so at the price of their salvation. This will not be a land of Zion to the adulterer, the hypocrite, the Sabbath-breaker, the man who does not pay his tithing. Let us be warned in time, that we may be found worthy of an exaltation in the presence of our Father and God.

"Song of the Redeemed," was rendered by the choir, and benediction offered by Apostle Moses Thatcher.

Afternoon session commenced at 3 o'clock, by the choir singing:

Come, come ye Saints, no toil nor labor fear,
But with joy wend your way.]

Prayer being offered by Apostle F. M. Lyman, the choir sang:
 How firm a foundation, ye Saints of the Lord,
 Is laid for your faith in His excellent word!

The Sacrament of the Lord's Supper was administered, the Bishop of the First Ward officiating in the blessing of the emblems.

President George Q. Cannon submitted the General Authorities of the Church to the Conference, to be voted upon, as follows:

John Taylor, Prophet, Seer and Revelator to, and President of the Church of Jesus Christ of Latter-day Saints in all the world.

George Q. Cannon as First and Joseph F. Smith as Second Counselor in the First Presidency.

Wilford Woodruff, President of the Twelve Apostles.

Members of the Council of the Apostles: Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, John Henry Smith, George Teasdale, Heber J. Grant and John W. Taylor.

Counselors to the Twelve Apostles: John W. Young and Daniel H. Wells.

Patriarch of the Church: John Smith.

The First Seven Presidents of Seventies: Henry Herriman, Horace S. Eldredge, Jacob Gates, Abram H. Cannon, Seymour B. Young, Christian D. Fjeldsted and John Morgan.

The Elder last named being called upon to state whether he was willing to accept of the position to which he had been called, expressed his determination, with the help of God, to do whatever was required of him.

William B. Preston as Presiding Bishop, with Robert T. Burton as his First, and John Q. Cannon as his Second Counselor.

The Elder last named, in response to a request as to his willingness to perform the duties of Second Counselor to the Presiding Bishop, stated that while feeling sensible of his own inability unaided by the Almighty, with His help he would endeavor to do whatever was necessary in pursuance of the duties of his calling.

John Taylor as Trustee-in-Trust for the body of religious worshippers known and recognized as the Church of Jesus Christ of Latter-day Saints, to hold the legal title to its property and contract for it.

The Counselors to the President, the Twelve Apostles, their Counselors, and Bishop Wm. B. Preston as Counselors to the Trustee-in-Trust.

Wilford Woodruff as Historian for the Church and General Church Recorder, and F. D. Richards as his assistant.

Albert Carrington as President of the Perpetual Emigration Fund Co. for the Gathering of the Poor, and F. D. Richards, F. M. Lyman, H. S. Eldredge, Joseph F. Smith, Angus M. Cannon, Moses Thatcher, Wm. Jennings, John R. Winder, Henry Dinwoody, Robert T. Barton, A. O. Smoot and H. B. Clawson, as his assistants.

Truman O. Angell as General Architect of the Church, and T. O. Angell, jun., and W. H. Folsom as his assistants.

As Auditing Committee: Wilford Woodruff, E. Snow, F. D. Richards, J. F. Smith, W. Jennings.

John Nicholson as Clerk of the Conference.

John Irvine and George F. Gibbs as Church Reporters.

Every vote taken was unanimous.

AROSTLE BRIGHAM YOUNG

Said, in effect: Principles that are dear to the hearts of the Saints have been touched upon by the speakers during this Conference. The Lord has inspired His servants and enabled them to speak to the edification of the people. One of the most important matters demanding our consideration is the training of our children. They are sometimes not instructed as they should be. Some of the young people violate the sanctity of the Sabbath and visit places that are demoralizing. It is a good thing to attend meetings and engage in religious exercises. It is also good for us to know where our children are and what they are doing on the Sabbath and every other day. Our children are numerous and their proper instruction is or should be our first consideration. If they are properly trained when young and their minds easily diverted into proper channels, like the small streams that flow from the mountains, they will be likely to remain in profitable courses. If they are allowed to grow up without correct instruction until they mature, they, like the swollen river, are not easily controlled. It is not only a duty that we owe to the children themselves in this regard, but to untold millions of humanity not yet born. In traveling throughout the country, in the settlements of the Saints, some peculiar conditions are found. Some parents will say to their children—"live by every word that proceedeth out of the mouth of God." Yet they will show them a deplorable example by expending their substance in purchasing goods manufactured abroad and making millionaires of men who would destroy the Church, while they let home manufactures languish. It is our privilege to say that we will sustain the kingdom of God to a greater degree in future than ever before. If this is done, men will not get rich and use the substance obtained from the Saints in trying to bring about the destruction of the latter. We should clothe ourselves in productions of our home manufactories, and thus build up local industries. He concluded by praying that the blessing of God might rest upon the righteous.

[TO BE CONTINUED.]

RELEASES.—Elders George Goddard and Llewellyn J. Mantle are released from their labors in this land to return home with the company sailing Nov. 1st.

ARRIVALS.—The following named Elders, sent from Utah to labor as missionaries in Great Britain, Scandinavia, Switzerland and Germany, arrived in Liverpool on Monday, the 27th ult., per S.S. *Arizona*: George Osmond, Niels Hansen, Niels C. Christensen, Jeppa Jeppsson, Christian Lundsteen, Carl Gustaf Anderson, John Rowley, Nephi Anderson, George H. Fowers, Thomas Butterfield, Joseph S. H. Bodell, George Gidney, Joseph Spendlove, Wm. Horsley, Edward Hanson, Willmer D. Thompson, Thomas R. Schroder, Rasmus Borgqvist, Arnold H. Schulthess, Peter Winward, Jesse B. Martin, jun., Peter W. Peterson, Christian Christiansen, Matts S. Mattson, Swen A. Wanberg, Richard R. Fry, Christian Anderson, Mads P. Madsen and Jacob Spori. They were also accompanied by Elders John Quayle and Ellis J. Ellis, who have come to this country to visit friends.

John Irvine and George F. Gibbs as Church Reporters. Every vote taken was unanimous. APOSTOLIC BISHOP BRIGHAM YOUNG.

Said in effect: Principles that are dear to the hearts of the Saints have been

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

One of the most important matters demanding our consideration is the

ing of our children. They are our future, and it is our duty to see that they are properly educated and trained in the ways of the Lord.

Some of the young people violate the sanctity of the Sabbath and visit places

It is a good thing to attend meetings and engage in religious exercises. It is also good for us to know where our children are

and what they are doing on the Sabbath and every other day. Our children

are numerous and their proper instruction is of the first consideration.

It is nothing new for Utah to have "a Judge with a mission." In fact, she

has got so used to this sort of infiction that it has become second nature to her.

The sermons delivered in the Court room, and the wonderful travesties

on law and religion in the shape of legal rulings, rendered, by the late Judge

McKean, while he reigned in Utah, are doubtless still fresh in the minds of

many of our readers, as is also the fact that his most important decisions

were reversed by the Supreme Court of the United States when the cases

were carried on appeal to that tribunal. He was a very religious man; in-

deed, we ought to say, an extremely bigoted man, who evidently accepted

the Chief Justiceship of Utah with the understanding that his special

mission was to extinguish "Mormonism." That he labored with untiring

zeal to accomplish that object, even regardless of law and justice and his

reputation as a Judge, the records of his Court amply testify. And that he

miserably failed in that which he had undertaken, that he lost the respect

of every decent person who was acquainted with him, sank into oblivion and

lived despised and died almost unregretted, are also matters of history.

Among all the bigoted, vindictive Judges, of which Utah has had more than

its share, Judge McKean has in the past been without a rival, but it would

seem from the way that Judge Zane, the newly appointed Chief Justice of

the Territory, is starting out in his Utah career, that he bids fair to equal

him. For specious reasoning to justify himself in going contrary to the law,

in fact, in enacting law where there was none to suit his purpose, he has

already shown himself an adept.

We have briefly alluded before to the manner in which the grand jury re-

cently empanelled was "packed" with anti-"Mormons." The Poland Law,

which governs the jury system of Utah, was intended to give the two classes

reading in the Territory "Mormons" and non-"Mormons" equal chances

on the jury. This would be unjust enough even if it were carried out accord-

ing to the intent of the law, for the "Mormons" constitute about four-fifths

of the population of the Territory, but that would be altogether too favor-

able to the "Mormons" to suit our "Judge with a mission." The law pro-

vides that in the month of January of each year the Judge of the Probate

Court, who is elected by the people, and is, of course, a "Mormon," and the

Clerk of the District Court, who is appointed, and is a non-"Mormon," shall

each select 100 names of persons to serve as jurors during the year; also that

these names shall be written on slips of paper placed in a box and mixed up so thoroughly as to make the drawing of them out impartial. From this box the Marshal is to draw the names of the persons to serve as grand or petit jurors for any term of court. On empanelling the grand jury for the present term of court, questions were put to the jurors by the Prosecuting Attorney as to religious belief, and the Judge compelled every man who demurred to answer the questions on pain of being committed for contempt of court. The result was that every "Mormon" was excluded from the jury, and the names in the box exhausted before the panel was completed. The Judge got over the difficulty which this state of things presented, by issuing an open venire for the Marshal to summon men from the street to fill up the jury with. This was actually usurping the power of Congress, making a law where he found none existing to suit him, and totally without a precedent. It was condemned, too, by nearly all the members of the bar in attendance at the court, whom the Judge called upon for an expression of their views in regard to it.

It was evidently a "cut and dried" plan, and the Judge was determined not to vary from it, regardless of consequences, and so the packed jury was obtained. Just what the grand jury has done in the way of finding indictments, we are not prepared to say, but no doubt they will do their utmost to fill their mission—that of indicting "Mormons."

And now, according to latest advices from Salt Lake City, a similar plan has been adopted in filling the petit jury. Every "Mormon" was excluded from the jury, and after the names selected according to law had been exhausted without the necessary number of jurymen being obtained, an open venire was again issued and men summoned from the street who were sufficiently pronounced in their antipathy to the "Mormons" to suit the Prosecuting Attorney and the Judge, and thus the panel was completed.

Now, without claiming to be anything of a prophet, we have no hesitancy about predicting (and no fear but what our prediction will be fulfilled) that these lawless and high-handed proceedings will be condemned by the higher courts when appeals are taken, so that what is intended by this missionary Judge in his unholy zeal, as a means of crushing the "Mormons," will prove as abortive as the similar acts of his prototype, Judge McKean, did a few years since. "Mormonism" will survive this as it has the many previous attacks of various kinds made upon it. It has seen the rise and fall of a great many men who have sought to use their puny powers to stay its progress, and it will still live to see all such men as Judge Zane, who in their arrogance and bigotry are ready to measure arms with the Almighty, sink into the oblivion their unjust actions merit.

G. C. L.

APPOINTMENTS.—The newly arrived Elders, who were sent to labor in the British Mission, are assigned as follows: William D. Thompson to the Glasgow; Richard B. Fry and Jesse B. Martin, jr. to the Liverpool; Thomas Butterfield to the Newcastle; George H. Powers to the Manchester; George Gidney to the Norwich; Joseph Spendlove to the Nottingham; John Rowley to the Birmingham; William Horley, Joseph S. H. Dodd and George Osmond to the London; and Peter Winward to the Sheffield Conference.

ABSTRACT OF CORRESPONDENCE.

FROM GERMANY.

Elder J. M. Tanner writes to us from Berlin, Oct. 24, 1884, as follows:

"I reached my field of labor Oct. 11th, after a journey of three months and five days. Brother Jos. A. Smith being called to Bern to succeed Elder Pack, I was sent here. This Branch I find in excellent order, and the Saints enjoying the spirit of the Gospel. I was very willing to suspend traveling, as it has become fatiguing. I have traveled in the United States and Europe 10,130 miles since I left my home. My visit to Paris with Brothers Lambert and Lund was of a very pleasant nature, and awakened fresh interest in the history of that most wonderful of all countries. Evidence of corruption was almost everywhere visible, confirming the estimate of French degeneracy in morals. I think, however, that in many respects Berlin is its successful rival, especially in the width of its streets, its elegant buildings and fine commercial display.

"I am settled here pursuing my study of the language. There is not much variety in my labors, nor much that would be of special interest to you. It's German in the morning, German during the day, and German at night. I am not very apt in acquiring the language.

"I have just received a letter from Brother Smith, of Bern, announcing that Elder Lyman had been formally banished from Bavaria, and that Elder Smoot had been in solitary confinement at Kial for three weeks. I trust this general persecution will not reach Berlin, as I am registered as a student and not further questioned."

FROM THE SHEFFIELD CONFERENCE.

Elder Joshua Brown writes from Grassmoor, Oct. 27, 1884, as follows:

"I have labored faithfully since arriving here, with the assistance of the local Elders. We have held from three to five meetings per week, holding them out-doors when the weather has been suitable. I find in most places, after holding the second meeting, the people are indifferent about listening to the principles of truth. I have stood in their village streets and borne a faithful testimony of the restoration of the Gospel in the day in which we live; that I, in company with hundreds of others, have left homes—good homes, our families and all that is near and dear unto us, to go forth into the world—an unkind world, and have provided means to pay our own expenses, not receiving any salaries, but trusting in the same Master as the Apostles did in days that are long past, going forth without purse and without scrip, not knowing after one meal where the next will come from, or where to lay our heads, but having full faith in the Master who said: 'The laborer is worthy of his hire.'

"The brethren and sisters in this District are doing well, considering the enmity they have to encounter from their neighbors; but that enmity seems to be on the increase, and were it not for the laws by which this country is governed, the same scenes would be enacted here as in Tennessee.

"I am feeling well, having enjoyed good health since arriving in this country. I have just received a letter from home announcing the death of my revered and aged mother, Mary Brown, who departed this life at Wellsville, Cache Co., Utah, Sept. 29, 1884, after living to the ripe old age of 93 years, 5 months and 6 days. She was baptized a member of the Church of Jesus Christ of Latter-day Saints July 30, 1837, in the river Ribble, at Preston, England, being one of the first nine baptized in this country. I have heard her say many times: 'I was the first woman candidate for baptism, but Sister Dawson got to the water before me, but I was the first woman confirmed a member of the Church in Great Britain.' She lived a true and faithful Latter-day Saint from the time of entering the waters of baptism until the day of her death. When I last looked upon her in this life, and gave her the parting hand, though enfeebled and with eyes bedimmed, and head whitened with passing time, she said: 'It will be the last meeting

in this life; but go, my son, and preach the Gospel of Jesus Christ, and God will bless you." She was the mother of five children, three boys and two girls—two by her former husband, and three by her second marriage, and she lived a widow forty years. Her eldest son was George D. Watt, the first man baptized into the Church of Jesus Christ of Latter-day Saints in Great Britain. The writer is the youngest, by the second marriage.

ELDER ANGUS MCKAY'S LABORS.

President Angus McKay, writing to us from Glasgow, Oct. 28, 1884, says:

"Now that I am released and about to return to my home, I will give a brief summary of my labors during the two years (nearly) that I have spent striving to preach the Gospel.

"I left Ogden December 19, 1882, for the Southern States. On my arrival in Chattanooga, I was appointed to labor in the South Carolina Conference, which includes some counties in North Carolina. I labored there nearly a year, part of which I presided over the Conference. I traveled through five counties in South Carolina, and the same number in North Carolina, making 2,000 miles on foot, preaching by the fireside and wherever and whenever I could get an opportunity. I assisted at the baptism of fourteen individuals, but did not go into the water myself, as my companions were young men who had not previously officiated, and I put them forward. I had to meet some of the persecution that is so common in that country, but suffered no violence, although at one time, in company with Elder John M. Easton, we narrowly escaped being tarred and feathered. I have met many warm-hearted friends as well as enemies.

"At the fall Conference in 1883, I was called to this country. I arrived in Liverpool on the 23rd of November, and was appointed to labor in Scotland, under the direction of President Geddes. I was engaged in and around Glasgow until the 10th of January, when I left to visit my friends in the Isle of Skye, Sutherland and Caithness, and remained among them for three months. They were glad to see me, but did not want my religion; however, my only living brother says he believes our doctrines and will be baptized some time, but his wife holds him back. I did all the good I could, talking and reasoning with them, but only had the privilege of preaching twice. However, when I left them they were not quite so prejudiced as they had been.

"On returning to Glasgow I was called to succeed President Geddes after his release, and have labored to the best of my ability, preaching in-doors and out, and warning the people, and I have been faithfully supported by the local Priesthood and Saints generally. The Traveling Elders are all energetic, faithful, good men, and are doing their duty. They have my blessing, faith and prayers, as well as all the Saints. I rejoice in my release, but hope that I may ever labor faithfully in the work of the Lord. My experience is priceless, and I feel to thank God for his blessings since I left my home.

"Although the Elders are doing all they can, there seems to be a general lull in the work of the Lord in this part of his vineyard at the present time. The times are dull, and there is great lack of labor, but the financial condition of the Conference is not any worse than it was last spring, as you will see by the statement."

ELDER GODDARD'S LECTURE—FURIOUS OPPOSITION.

Elder George Goddard sends us the following from Leicester, under date of October 25, 1884:

"My long expected meeting with my native townsmen was held in the Temperance Hall last night. Wm. Jarman's fagelman, Mr. Brogden, had been sent from Sheffield to gather up their Leicester forces to meet on the occasion, and before the time of meeting we were sensibly impressed in regard to what was coming from indications noticeable outside. At the hour appointed, in company with Elders Wright, Young, Welch and Johnson, I made my appearance on the platform from behind, which was a signal for a general outburst of feet stamping, etc. We had secured the attendance of

two policemen inside the hall, to prevent trouble. I no sooner began to make a few opening remarks, than a person arose and wished to know whether questions would be allowable. I replied that the meeting had been called for me to give testimony concerning the Latter-day Saints and their doctrines, and if persons needed further enlightenment on anything advanced, I would be glad to see them at my lodgings, or meet them at their own houses for that purpose, as I did not believe that questions asked and answered at public meetings resulted in good. This was enough to create a general outburst of disapprobation, and the only way they could be quieted, was by promising that any reasonable questions, put one at a time, I would answer if I could. This seemed to appease them for a few moments, but at every step where anything was advanced favorable to our people, there were manifest signs of unwillingness to accept, and more especially when I began to bear testimony of the Prophets Joseph Smith and Brigham Young. The time spent in speaking, and the almost incessant marks of disapprobation occupied an hour-and-a-half. I then attempted to reply to a question which was asked, whereupon Mr. Brogden left his seat and leaped upon the platform. I tried to push him back, but his fiendish host were behind him, to push him up, and he ascended the highest seat on the platform, expecting to harangue the people, and raise the devil generally. The brethren and I at this crisis, made an attempt to leave the platform. Brogden jumped down to forcibly prevent us, which was a signal for the mob to jump on the platform to help him overpower us. While Brothers Young and Johnson and others were engaged in a furious struggle, I made my way out on the other side of the platform. When the audience saw this, another lot of the mob rushed through the side doors to meet me behind, and try to force me back to the platform. Two or three of the brethren being with me prevented them doing so. One big fellow was in the act of collaring me and using force, and another of smaller calibre was about to assist him, when a policeman came and walked them off. Brothers Johnson and Young especially were in a very perilous situation at one time, but the timely aid of the police prevented what might have resulted, in either limb fracture or loss of life. The police cleared the hall, and we remained for some time lest the mob might be waiting outside to molest us. The police were exceedingly kind and considerate towards me, and accompanied me to my lodgings, where I arrived safe and sound, without a scratch to show that I had just emerged from the field of battle. The Lord gratified me with the privilege of bearing testimony to the truth of the Gospel in that Temperance Hall (by paying for it) to my fellow townsmen. I am now satisfied. My prayer has been answered, it is manifest to me, that the Lord does not want me in Leicester this winter, and I can now return with the Saints who start next Friday.

"Perhaps I have given you the most gloomy side of the picture in relation to the meeting last night, for I am satisfied there were scores there who would have sat quietly and listened without remark until it closed, and were very much disappointed and chagrined at the shameful conduct of the rude element that preponderated. I desire so to live that I can always recognise the hand of the Lord in all things, whether of a peaceable or stormy character. The only comfort that can be obtained from such an experience as that of last night, must be in acknowledging the mysterious hand of providence in it, and that it has been permitted for a wise purpose."

ANOTHER BAPTISM IN IRELAND.

Elder R. Marshall, writes from Belfast, Oct. 27, 1884:

"I had the happiness of baptizing Mr. James Gibson on Saturday, as I before intimated to you. He is a time-keeper in a foundry here and is above the average in intelligence. He is the man with the black beard, who stood up in the Assembly Hall and advocated free speech, and said he did not wish to see Belfast disgraced. He stood near the middle of the hall. You will remember him, for you refer to him in your article in the Star entitled "Proselyting in Ireland." He attributes his conversion to what he heard at that meeting. He afterwards endeavored to find where we met, so as to hear more of our doctrine. He found us out in Fonthill Street, where I was held.

ing, and listened to my discourse and an address by Elder Simpson, and when all was concluded he came forward and gave me his name for baptism.

"Everything goes along charmingly. The Saints feel happy and peaceful and full of zeal in the cause of God our Father. Many are enquiring, and the seed sown is beginning to bring forth fruit, for which we are full of encouragement.

"Elder Wilson has not yet returned from Scotland, and I have had no word from him since he left."

MINUTES OF A CONFERENCE

HELD IN ORSON'S ACADEMY, 28 NEW ROAD, WHITECHAPEL, LONDON,

ON SUNDAY, OCT. 19, 1834.

PRESENT on the stand; Apostle John Henry Smith, President of the European Mission; Elder Geo. Goddard; Elders Isaac C. Gadd, of the Norwich, R. H. Jones, of the Welsh; and L. H. Young of the Nottingham Conferences; L. P. Lund, President of, and R. Braby, L. H. Clawson, A. Jones, C. Denney, A. Stayner, J. G. M. Barnes, Geo. J. Dent, J. Lapish and J. W. Paxman, Traveling Elders in the London Conference.

At 10:30 a.m. the meeting opened with singing, and prayer by Elder Denney.

The Branch Presidents being called upon for verbal reports, Brother Thos. Cornell reported the North London, Brother H. Garner the Whitechapel, and Brother G. Cross the Lambeth Branches, all of which were said to be in a good condition.

Elder J. G. M. Barnes reported the Bedford and Herts District, and Elders G. J. Dent and J. Lapish that of Kent and Essex.

Elder J. W. Paxman reported the Sussex District as being in a more favorable condition than it had been for some time. There had lately been seven persons baptized and four children blessed there.

Elder R. Braby, in reporting his labors, endorsed the statement of President Cornell, and expressed the joy he had in serving as a missionary.

Elder C. Denney, of the Portsmouth and Southampton District, reported that four persons had lately been baptized, and three excommunicated there. On the whole, things were in a good condition.

Elder Stayner endorsed the report of Elder Denney, and gave a brief account of a visit to the Berks and Wilts District.

Apostle John Henry Smith exhorted the Saints to be faithful, and referred briefly to the action of the press of the country in publishing scandalous articles against the Saints, and refusing them the privilege of making a defence or refuting the falsehoods told. He read a reply to an assault in the Liverpool *Echo* which he had vainly endeavored to get published, and stated that he and his brethren were on hand to contend for the truth and defend the cause in which they were engaged, which he knew to be the work of God.

After singing, the meeting was dismissed with prayer by Elder J. Lapish.

At 2:30 the meeting re-opened with singing, and prayer by Elder J. G. M. Barnes, after which the Sacrament was administered by Elders Paxman and Stayner.

Elder A. Jones read the statistical and financial reports for the half year ending Sept. 30th, both of which were unanimously accepted, after which the general and local authorities of the Church were presented and sustained by unanimous vote.

Elder A. Jones reported his labors in the Lambeth Branch, and endorsed the statement of President G. Cross.

Elder Isaac C. Gadd spoke of his experience in the Norwich Conference, and was followed by Elder R. H. Jones, who discoursed on the subject of the resurrection, and Elder L. H. Young who bore testimony to the work of God in which he was engaged.

After singing, the meeting adjourned with benediction by President L. P. Lund.

On re-assembling at 6-30, the services commenced with singing, and prayer by Elder A. Jones.

President L. P. Lund spoke a short time, dwelling chiefly upon the first principles of the Gospel, as restored to the earth through the Prophet Joseph Smith, and concluded by bearing testimony to the truth of the same.

Elder Clawson, being about to return to his home after a two years mission in England, expressed his feelings, dwelt on the restoration of the Gospel, referred to the principle of plural marriage, as practiced by the Latter-day Saints, said he had come into existence through that lineage, and was not ashamed of his parents nor his birth, and concluded by bearing testimony to the truth of the Gospel and to Joseph Smith being a Prophet of God.

Elder Goddard sang a Gospel song and added his testimony.

Apostle John Henry Smith followed with a discourse on the principles of the Gospel, dwelling first on the laws of nature, showing in various ways that such laws were unalterable, fixed and eternal, and that the breaking of them was sure to be followed by a penalty which in some cases would be death. It was so with the laws and ordinances of the Gospel; they were fixed and eternal, and those who would enter the kingdom of God must obey them, the penalty of disobedience being condemnation. Portrayed some of the evidences of Joseph Smith having been divinely inspired, and concluded by bearing an impressive testimony of the restoration of the Gospel to that man of God, together with all that pertained to the authority of the Holy Priesthood in former ages.

The meeting was brought to a close with singing, and benediction by President J. H. Smith.

The day was very fine, the meetings were all very well attended and an excellent spirit prevailed.

CALEB ENOCH PYE, Clerk.

UTAH NEWS.

(Summarised from Territorial Papers.)

The Utah Stake Tabernacle, which is being erected at Provo, is expected to be roofed in before winter.

Marion Easton, Bishop of Santa Clara, died on the 14th ult.

A two-year old child of Lyman Kappel, of Payson, was drowned on the 9th ult. by falling into a ditch.

A large quantity of spruce trees obtained from Pleasant Valley are being planted out in Liberty Park, Salt Lake City.

An old gentleman named Jens Michelsen, of Spanish Fork, fell from the roof of a building on which he was working on the 10th ult., struck upon his head, and died almost immediately.

John Dunn, a young man who resided on the bench east of Salt Lake City, was accidentally killed on the 13th ult. by a wagon loaded with wood tipping over upon him as he was traveling down Emigration Canyon.

A company has been formed, chiefly of citizens of Provo, for the development of the valuable iron mines situated on the east side of the Tintic range of mountains, twenty-three of which are owned by the company. The capital stock is placed at \$100,000.

One coach and one sleeping car of a Utah and Northern railway train, both well filled with passengers, were hurled from the track recently, through striking a broken rail, and badly smashed, and yet, strange to say, none of the passengers were injured beyond a few bruises.

A fire, accidentally started through little boys playing with matches, destroyed the stacks of John Dunkley, of Franklin, on the 12th ult. A granary containing 1,100 bushels of grain, located only a few feet from the burning stacks, was saved through the efforts of the neighbors.

A rich copper boulder was found some years ago in Paris Canyon, Bear Lake Valley, but search for the ledge from which the boulder came proved unavailing until recently, when rich croppings were discovered by a Montana miner, and now it is said there are ten separate mines located there, mostly silver and copper. A company of expert prospectors from Boise are about to commence the development of the mines, and the erection of a sampling mill is already talked of.

Considerable money has been expended by the municipal authorities of Salt Lake City during the past year to bring the water of Dry Canyon into the upper portion of the city for domestic use. Fears, however, have been entertained as to the effect of using this water, as it was not regarded as wholesome. A recent analysis of the water made by Jos. T. Kingsbury, professor of chemistry in the Deseret University, should dispel these fears, as it is found that it is a little better for drinking than the water of Emigration Canyon and almost as good as that of Parley's Canyon. The City Creek is the best of all the streams mentioned.

DEPARTURE.—The last company of emigrating Saints for this season sailed from Liverpool on Saturday, the 1st inst., on board the S.S. *Arizona*, Elder J. Alma Smith in charge. The company numbered 163 souls including ten returning missionaries, whose names are as follows: J. Alma Smith, John A. Druce, Angus McKay, William Jex, John Cartwright, Leo H. Clawson, William B. Bennett, George Goddard, Llewellyn J. Mantle and Andrew Willet.